141 cont. / Among the Miao there are five surnames: Wu, Lung, Liao, Shih, and Ma. The arrangement described above is a Lung house of someone with the surname. The families with other surnames place the fireplace, the kitchen stove, and the ancestral shrine on the right-hand room, just the opposite of the Lung surname families. In the two-room type of house the fire pit is in back of the middle pillar, and the stove is located in the room on the left (Illus. 16). The partition into two or three rooms is done by means of the pillars and not by walls or screens. In the houses of wealthy families side rooms are built on both sides of the main house (Illus. 17). If the side rooms should have two stories, then the top story is for the storage of grain and the ground floor for rearing domestic animals. The toilet space in a Miao house is often in the pig pen or in the cow stall, and used both by men and women. Travelers in the Miao area find the using of the toilet a painful ordeal, because the stench is unbearable. Besides the storage loft the Miao house often has underground storage, dug underground about a chang deep and divided into two or three bins for storing foreign potatoes or sweet potatoes. After the sweet potatoes, etc. are stored underground, they are covered with a bamboo-plaited cover, to allow free circulation of air. If the potatoes spoil, it is necessary to wait for some time after the bamboo covering has been removed before going down. Or, one goes down with a light; if the light goes out, it indicates the presence of carbon dioxide, and one must refrain from entering. There is no difference between the agricultural implements used by the Miao and by the Chinese, but the furniture in a Miao house is much smaller in size than those used by the Chinese (Illus. 17).

Roads. — The communication system in the Miao area consists of land routes and waterways. The most important waterway is the T'ung Ho, because it is navigable for a comparatively long distance, and it goes deep into Miao country. This river starts at Lu Ch'i and goes toward the mouth, extending 17 li to Su-mu Ch'i, ten more li to Hsien-ch'i-t'ang, another 21 li to Nung-t'an, 15 more li to T'an Ch'i, ten more

249 /67 cont./ harvested. After harvest the canes are tied up, 50 to a bundle,
249 and stored in earth pits about one kung ch'ih deep. The pits
251 are first lined with cane leaves, on which the sugar cane are laid in rows. More leaves are laid on top and then covered with dirt. Ventilation tubes are stuck in to ensure a free flow of air in order to prevent decay. On market day, the canes
[443] are carried to market for sale.

The Miao area also produces native tobacco. Beginning
249 with the tenth and eleventh months the Miao nurse tobacco
[343] seedlings. Above the seed bed a thatched shelter with a slanting roof is erected to protect the seedlings from frost and snow. After they sprout they are watered and fertilized with ashes, manure, or tung paste. Transplanting takes place in the following spring in the third and fourth months. Fields for tobacco cultivation have to be plowed very early to reduce insect pests,
[825] according to the Miao. The insect called t'u ch'a erh only eats tobacco plant roots. Tobacco seedlings are transplanted in rows, by first crushing the earth into powder by hand, then burying the roots of the seedling in the earth and pressing the earth tight around the plant. If the earth is dry, then it should be watered at the root and the stem. After three or five days some mild fertilizer may be applied. Insect pests are the worst enemy of tobacco. Besides the t'u ch'a erh, which eats the
[825] roots, green hoppers eat the leaves. So, in tobacco growing a great deal of labor is spent in catching insects, which has to be done in the early morning, for later the t'u ch'a erh dig through the earth and it is difficult to find them. The tobacco plant is never allowed to grow too high, and has to be clipped from time to time to ensure the growth of more full and firm leaves. During harvest time the tobacco leaves are cut down leaf by leaf, /Illustration 36 on p. 68/ /69/ and stacked up for one or two nights. Then they are tied up with straw ropes and hung up to dry in the sun, being taken indoors at night. If a good color is wanted, then in good weather they should be exposed outside overnight to absorb the dew. The resulting color will be a beautiful, golden yellow.

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

the porcupine, whose flesh is eaten, and whose shiny black and white quills, often a foot long, have various uses. The flying squirrel is a rarer victim, as only the poisoned dart shot from the crossbow by a skilled hunter is quick enough to strike it. Jungle fowl of all sorts are used for food.

The fishing is usually done on a large scale. If a youngster goes a-fishing, his outfit is a piece of bamboo and a piece of hemp string with a noose on the end, where he nooses his catch. But when the rivers are low a whole village or perhaps several villages will join in a common fishing expedition. Some of the men dam the river, others go to the forest and come back laden with the bark of a certain tree and a certain vine. These barks are pounded in mortars until well macerated, mixed, and pounds and pounds of the "medicine" are poured into the river above the dam. The mixture kills or stupifies the fish, which rise to the top of the water and are easily secured. The catch often amounts to a thousand-odd pounds of fish, not to mention crabs and eels and other creatures. The fish are cleaned immediately and the people eat them without fear although they say that a chicken or duck that eats the entrails will sometimes die from the poison. The fish not wanted for immediate consumption are salted down with a variety of pooped rice and kept for future use. This method may injure the small fish in the river—undoubtedly it does injure them in the immediate vicinity of the catching—but does not have any serious effect on the total supply, apparently.

The costume worn by the men differs very little from that worn by an ordinary Chinese labourer except in the way the coat fastens, as it laps a little to the left and fastens slantingly down the front. The costume worn by the women however, is the distinguishing feature of the people, and is a very attractive outfit in its blue and red with touches of other colours on the head kerchief. For a grown woman, the costume consists of a kerchief, a coat and a short skirt, both dark blue, and dark blue puttees. A narrow red silk girdle, about an inch wide, woven by the women themselves and ending in long fringe, is worn around the hips. The same style of tie, only about a quarter of an inch wide, fastens each puttee just below the knee. The material for the clothing is bought from the traders, and is a coarse, heavy, unbleached cotton cloth. The women dye the goods with indigo and set the colour with pigs blood. The coat is made quite like a Chinese woman's coat, but reaching to the knees and not lapping so far over to the side. A piece of turkey red cotton is embroidered and put on as a narrow collar band; the bottoms of the rather loose sleeves are edged the same

39: Bernatzik--361 E-5 (1936-1937) 1947 AO1 Thailand
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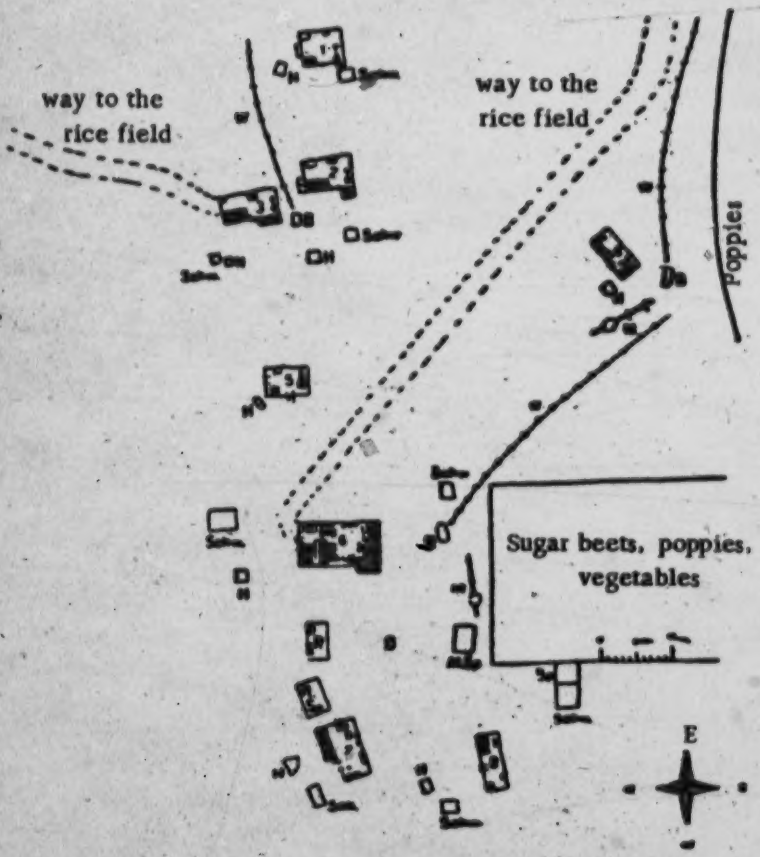


Fig. 57. Plan of the Meau Village Nam Fa.

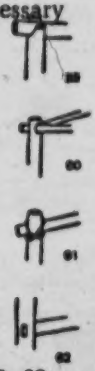
Key to symbols:

1-8 = Dwellings	B = Wells
▭ = Sleeping places	R = Cattle stable
⊢O = Rice pounder	M. Sp. = Maize granary
□ = Hearth	R. Sp. = Rice granary
Schw. = Pigpen	M = Rice mill
H = Chicken coop	Sch. = Smithy
W = Water line	D = Village square

/267 cont./

342 observation of the domestic life, it appears that the living
[353] habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the
[592] ground. Each house is inhabited by the entire family and is the
[556] larger the more numerous the family members are. Just as a
[858] man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of
352 his house. If many children have died and no relatives can be
353 taken in as house members, the houseowner naturally does not
556 have the time to do more work than is absolutely necessary for his subsistence. In this case, his house looks dilapidated; it is not kept clean,
[778] there are no chairs or tables, the house altar consists of only a simple board, the
[335] sleeping areas are only partially enclosed by a plank wall or not at all, the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105).[1] Never-
342 theless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.



Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

[351] The cooking area with the hearth and the
[353] tables and stands for the cooking utensils, the altar for the
[574] spirit of the house, the rice pounder, an open fireplace, and
[353] a resting place for guests are found along the wall opposite the main entrance. Every house has several storage lofts in the
[251] interior. If the storage lofts and granary are inadequate for the field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

[1] [see cat 116, p705 - ANALYST]

/274 cont./

342 between them corresponding to the thickness of the wall, with
333 the help of clubs. Then the boards are removed and, depending
184 on the height of the wall, again set up above by fastening them to the transverses set into the wall."

[556] [177] In any case, however, houses built out of mud only represent exceptions among the Meau and may depend not so much on the wealth of the family as on the building material available and the influence of neighboring peoples.

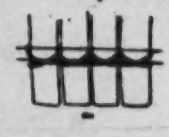


Fig. 71.
342 Fastening of the wall boards among the Meau. About 1/40 nat. size.

The floor in all the rooms is the clay soil stamped hard (Ill. 107).[1]

The storage lofts rest on the roof beam and the crossbeam (Fig. 66) and consist of strong wooden beams over which narrow rough-hewn boards are laid (Ill. 106). Upon them,
353 piled high, rests a mass of household goods, such as old saddle and harness equipment, antlers, hides, fish nets, binding material bound together in large rolls, baskets of every /275/ size, yokes for the draft animals, carrying bags, hemp, tobacco, and the like. A part of the storage lofts also often serves for the
[251] storing of food supplies, such as smoked meat, ears of maize, tubers, grain, and so forth. Various devices to hang things on are put on the beams of the storage lofts (Ill. 100).[2]

[342] Savina (1) reports on this: "Still to be pointed out are

1. II, p. 200.

the two platforms which are found above the two side rooms.
[251] They serve as granaries for the annual harvest: rice, maize, grain, sorghum, beans, potatoes, hemp, tobacco, etc. At night the rats make a hellish noise here."

The storage lofts are reached by means of ladders (see the chapter, "House Furnishings, Household and Kitchen Utensils," Fig. 137 and Fig. 138).

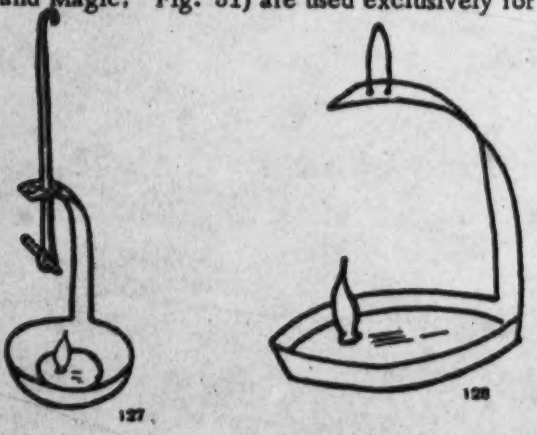
342 The roof truss (Figs. 75 and 76) consists of rafters lashed to-
184 gether, which are tied to the ridge stringer (Fig. 76, A), which

[1] [see cost 116, p706 - ANALYST]
[2] [" " " p665 - "]

/303 cont./

353 The arrangements of every house include the altar and
778 the sacrificial and cult equipment which were described in the chapter, "Religion and Magic" (Figs. 41-54).

354 For heating the house the previously mentioned hearth fire and the open fireplaces serve. After the onset of darkness, both are the chief sources of light. There are also, however, special iron lamps (Figs. 127 and 128), in which oil is used
[824] as fuel. Torches made of resinous pine shavings are also in use and stand ready /Figs. 127-128 appear here/ to be used, especially at night out in the open. On the other hand, incense candles and fat-lamps (see the chapter, "Religion and Magic," Fig. 51) are used exclusively for cult purposes.



Figs. 127-128. Iron lamps of the Meau.

Fig. 127. Hanging lamp, about 1/4 nat. size.
Fig. 128. Standing lamp, about 1/4 nat. size.

353 There are many kinds of devices for putting up or
352 hanging household equipment. Over the open fireplace in every house of the Meau hang large shelves (Fig. 129) which are fastened to the beams of the storage
[251] loft. They are used chiefly for smoking meat and other foodstuffs, but /304/ also for storing seeds, such as ears of maize and the like (Ill. 100). Next to the

39: Bernatzik--419 E-5 (1936-1937) 1947 AO1 Thailand
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/307 cont./

256 axle which connects the two millstones to each other, it is possible merely to husk the kernels, to grind them up, or to mill them into a coarser or finer flour.

415 As cooking utensils, iron kettles (Ill. 106)[1] and pans are
439 used, all of which are bought from Chinese traders and represent marketable trade items. Lajonquière (1) gives the

1. II, p. 303.

same description. Tea kettles of iron or brass are also present in all sizes, as are little porcelain bowls and plates of Chinese design, which come from the same source. /Figs. 143-147 appear here./

415 /308/ In addition to bone chopsticks and the Chinese
412 dishes, homemade wooden plates and wooden ladles, as well as wooden or bamboo dippers are used (Fig. 143-146). To be
515 mentioned here also are the toothpicks, or rather toothbrushes, which are used every day and which are nothing but small wooden sticks frayed out at the top (Fig. 147).

415 The large iron pot (Fig. 148) in which meat or vegetables
252 are cooked is always standing on the hearth. Rice, however, is /Figs. 148-155 appear here/ /309/ cooked in a brass pot used for only this purpose, which usually has the shape shown in the drawing (Fig. 150). To dip out the cooked rice, strainers (Fig. 151) are used; to store it, special rice-pots [251] of wood (Fig. 152). Moreover, for steaming, wooden vessels are used (Figs. 153-155), whose manner of utilization is described in the chapter, "Food and Stimulants." Other cooking
412 utensils (Fig. 156-174) of the Meau are: wooden forks, wooden
415 blocks for chopping meat, wooden troughs, wooden mallets
252 carved out of forked branches for pounding dough, wooden cutting boards, various knives, peculiar wooden vessels with a carrying handle for scooping up pig fodder, variously shaped gourd dippers and gourd bottles, strainers, graters, scrapers [273] to remove the maize kernels from the ears, vessels for distilling

[1] [See cat 116, p706 - ANALYST]

[Text continues on p421]

415 /309 cont./
412 alcohol, purchased earthenware pots in all sizes, and the various
252 bamboo vessels which stand leaning against the wall near the
273 hearth or hang on the wall and serve for the storing of the food-
251 stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
312 vessels used in many ways (Ill. 105).[1] For carrying water, several
482 are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [See cat 116, p705 - ANALYST]
2 [" " " , " "]
3 [" " " , p643 - "]

/355 cont./

243 the first two or three violent thundershowers, the seeding is begun. If the large /extended/ family has many members, the freshly cleared land, which may have large dimensions, is subdivided many times into fields of half a hectare to three hectares, each planted with one certain kind of seed. If, however, it is a matter of a family with fewer members, all the seeds are mixed together, and the mixture is sowed for higgledy-piggledy growth.

224 243 As soon as a field is laid out and the seed is sown, a great number of game and bird traps are set up everywhere. Particularly popular is a kind of self-firing trap for wild pigs and deer, for which a crossbow with poisoned arrows is used. To be sure, they make entering the field very dangerous for anybody who is not familiar with the locality. Moreover, instead of fences which would keep off wild animals, traps are set on compulsory game-trails, in which all game from the pheasant to the wild pig is caught or falls victim to baited snaring devices. The animals caught represent an important [262] contribution to the diet of the Meau, and this is the reason why the fields are not protected by fences from intrusion and possible devastation by animals. Where no traps can be set or if /356/ whole herds of game visit the fields, the young men lie in ambush and in the moonlight capture a rich booty with their poisoned arrows.

243 [184] Savina (1) describes the arrangement of the rice fields

1, II, p. 216.

among the Meau in Indochina somewhat differently: "In the first month, when the New Year's festivals are over, the Meau put their fields in order. If the fields are far away, they stay there for eight to ten days. The men fell the trees with axes, and the women and children cut the grass with knives. In the second month the fields are set afire. Then maize is sowed. When the maize is in bloom, nights are spent in the fields in order to drive off the bears and the monkeys. When the maize [251] is harvested, it is brought to the house. The seed ears are

/356 cont./

243 stored on the platform over the hearth. In the second month
[251] the Meau put rice seed in water in their houses. After eight to ten days, when the rice germinates, it is taken to small rice fields. In the third month the large rice fields are laid out. The men make dams for the water. In the fourth month, the rice plants are transplanted to these large fields; in the sixth month the rice blooms, and in the ninth month it is harvested. It is threshed at night."

241 If the Meau lay out separate fields, the following plants, which I enumerate in the sequence of their periods of cultivation, are planted and sowed: sugar cane, yams, rice, and at the same time cucumbers, radishes, and beans, and finally maize, poppies, leafy vegetables, tobacco, and onions. Furthermore, sesame, buckwheat, and sorghum are cultivated.

251 After the harvest, all the field produce is conveyed by the Meau to their village and put in the dwelling. Special storage houses are set up only if the harvest was very rich. The store of seed is carefully cleaned and piled up on a shelf over the fireplace so that the smoke will keep off insects and harmful germs.

241 Depending on the fertility of the soil, rice fields bear
[243] from one to three years. There are poppy fields, however,
[249] such as I myself came across, that still produced a satisfactory yield even after twenty years of utilization. If a field becomes exhausted, it is allowed to lie fallow until the forest trees that subsequently grow have suppressed the weeds.

/357/ The reason for abandoning a field is generally the exhaustion of the unfertilized soil. The growth of weeds, however, a reason for abandoning fields which is cited by other authors, plays only a minor role among the Meau in Thailand. It is considerably less tiresome to clean the weeds out of a field than to clear tall virgin forest with primitive tools. All the plants mentioned are cultivated in accordance with established agricultural customs.

/373 cont./

257 Meat is either roasted over a fire or boiled in water in large or small pieces, and is also smoked without salt or [251] salted and dried in the sun. Furthermore it may be fried in fat or oil. Cooking pits, as well as the use of hot stones for cooking, are unknown.

262 As fat, lard is used primarily, but also the fat from hunting booty. It is added to the meat and to the vegetables during the cooking, but relatively little is taken for that.

The main emphasis in the daily diet, however, is not on meat, but rather on vegetable dishes, an observation that Lajonquière (1) also makes: "Meat and poultry are not part of

1. II, p. 302.

the daily diet, which is composed almost exclusively of maize, vegetables, and beans. It is used, however, on festive occasions." Abadie (2) reports similarly.

2. Page 159.

Today rice stands in first place among the Meau. It is 243 first threshed with a wooden cudgel, and then the chaff is separated from the kernels by throwing the grain to be threshed from large flat baskets (chapter, "Handicrafts," Fig. 343) into the air when there is as much side-wind as possible so that the chaff is carried away by it while the rice kernels fall back into the flat baskets. Finally the clinging leaves covering them are removed in a rice mortar, and the grain is ground in a mill which makes it possible to grind the rice into a coarser or finer flour as desired (chapter, "House Furnishings," Figs. 140-142).

262 The importance of rice as the principal foodstuff is shown by the many dishes prepared from it, a few of which will be described in the following. If the rice is to be prepared without 252 any additional ingredients, it is first cooked for several minutes in plenty of water and then everything is poured on a plaited strainer under which a gourd bowl is placed to catch the starchy [23] [272] rice-water, which is drunk or fed to the animals. The rice

262 /374 cont./
252 Bamboo sprouts, which are cut up and cooked in water,
are very popular. Furthermore, both in the rice fields and in
[351] the small house-gardens, the Meau plant bananas and pomelos,
[245] which are only eaten raw, whereas bananas are also roasted or
fried in fat. In the gardens or in the poppy fields three varieties
263 of pepper are cultivated, which, like the hot chilies and a whole
series of wild fruits, likewise dried and pulverized, are used as
spices.

251 The Meau also preserve meat, and, to be sure, either by
[317] /375/ salting it or they let it dry in the sun or smoke it over the
[135] fire. Although salt springs occur naturally in northern Thailand
[171] and the Meau can also observe how the neighboring Lao obtain
[439] salt at such places, the salt needed is purchased from the traders
(see the chapter, "Trade") and not obtained locally.

252 Sugar cane is either eaten raw or sugar is made from it,
[262] which plays an important role among the Meau. For this the
sugar cane is peeled and cut into small pieces and pounded in
the rice mortar. The mass is then cooked for hours in large pans
until it is brown and begins to harden.

The Meau also know how to prepare yeast. For this purpose the granular seeds of a leafy plant are pulverized and kneaded to a dough with water. Some of the residue from the last alcohol distillation is added, and everything is left to ferment together for three or four days. Now the mass is dried
[251] in the sun or over the fire and finally poured into bamboo flasks where it is said to keep, ready for use, up to two years.

From all these ingredients, and, I might say, basic foods, the Meau know how to make many composite dishes, a number of which can be called national dishes.

[262] For festive days cakes (tsua) are made, three kinds of which are known.

1. Glutinous rice is ground to a fine flour. Now one takes nine parts of this flour and mixes it with one part of cooked and ground tubers. With the addition of water and a little sugar, the dough is kneaded, out of which small flat loaves about 12 centimeters in diameter are made. These are wrapped in green leaves and steamed.

/375 cont./

252 2. Rice is cooked and steamed until it is soft, and then it is beaten with sticks until a firm mush is produced. This dough is again shaped into small loaves which are either roasted at the open fire, fried in fat, or at least warmed up.

3. Ripe or almost ripe maize is ground, mixed with yeast, and kneaded into a dough. Now one lets the mass rest for half a day so that the yeast can work and finally proceeds exactly as in the first case.

252 262 [263] /376/ The daily food, called ki šou, is made out of steamed rice to which some meat which was first browned in oil and then cooked in water is sometimes added. Green vegetables and salt are also added to this "one-dish" meal. If the green vegetables are omitted, the dish is called kiń kā.

hŏŭ tău is the name for peeled and diced squash, which, with the addition of water, is prepared without any spices.

tšŏ kŏu is a mixture of green vegetables which one lets dry in the sun for half an hour, then pulverizes, and adds some salt and rice. The mass is put into bamboo flasks and [251] stored. After six days it has become sour and is then ready.

gă kŭo mō chău is nothing but meat that has simply been cooked in salt water.

tsĭ ĕn kā is another meat dish, for which the meat is salted in the raw state and then roasted over an open fire.

tšă pĕ vā is a piquant dish. For it, liver, heart, and kidneys are cooked tender, cut into pieces, and mixed. The whole has fresh blood poured over it, and one also adds two varieties of onions and the pepper-like fruits of a forest plant.

tšŏu tau is made out of the thick skin of large game, even rhinoceros, elephants, and buffalo, the skin of the pachyderms being regarded as a special delicacy, whereas the skin of snakes, tigers, and panthers is not used. First of all the skin must lie in running water for days, until all the particles of meat have rotted off. Then a large fire is made, the skin is put into it with the hair side down, and then the hair is scraped off with a knife. This cleaned and scraped skin is now cooked for ten to twenty hours in large kettles until it is soft. Finally, it is cut into small pieces which are eaten either fried in oil or only accompanied with a spicy sauce.

/394 cont./

702 868 Military drills do not take place, for every Meau learns as a child how to handle weapons, which also help to secure food, and the technique of warfare is relatively simple in the primeval forest and the difficult mountainous terrain of the 701 region inhabited by the Meau. On the other hand, in case of war, there follows a precise division of the army into districts, which are obliged to furnish riflemen, spear-bearers, and cross-bow archers, but no cavalry.

[634] As soon as war threatens, every great chief (tsŭn kŏăn) (see the chapter, "Political Organization") appoints a supreme commander-in-chief (tă lĕn tĕŭ), under whom stand the superior leaders (ŏu lĕn tĕŭ), to whom in turn is assigned a number of subordinate leaders (lĕn tĕŭ). Each subordinate leader commands three officers (tsŏu fŭ), each of whom is in command of 60 to 100 men. All of the supreme commanders-in-chief for their part are under the king as the supreme war-lord.

726 [202] Upon the order of the king, the army is called up by the tă lĕn tĕŭ, /395/ who send out messengers. Some Meau tribes seem to have also used signal drums (1). The rallying of the

1. Album Gotha, No. 81.

army followed within a few days or hours. As soon as the [714] messenger has arrived, the warriors take up their weapons and adorn themselves with the white turban as the emblem of war. [251] [484] In the meantime, the women pack some dry food for them which will serve as traveling provisions for several days, and the warriors immediately hasten as quickly as possible to the places designated as assembly points by the tă lĕn tĕŭ. If the messengers did not mention any points of assembly, the men gather in the village of the respective superior leader (ŏu lĕn tĕŭ).

[721] Every war is preceded by a formal declaration of war, to which the opponent replies in the same fashion. Among the Meau, the tă lĕn tĕŭ draw up the war plan. I could learn nothing about any special protection of the army while it is on the march. The army marches forward in small divisions in a broad front. This marching arrangement is in any case the